

MORAL GALLANTRY.

A Discourse,

Wherein the Author endeavours to prove, that *Point of Honour* (abstracting from all other ties) obliges men to be *Vertuous*.

And that there is nothing so mean (or unworthy of a Gentleman) as *Vice*.

By Sir George Mackenzie.

Seneca.

Though God could not know, nor men would not punish Vice, yet would I not commit it, so mean a thing is Vice.

EDINBURGH,

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TO HIS GRACE

J O H N

E A R L O F

R O T H E S,

His Majesties High Commissioner,
Lord high Chancellour, Lord
President of His Majesties Ex-
chequer and Council, and General
of His Majesties Forces in Scot-
land, &c.

May it please your Grace,



*Obligations to you
are such, as may
excuse real passi-
on in a Stoick,
and seeming flat-
teries in a Phi-
losopher; and my gratitude de-*

A

serv'd

scu'd not to aspire to that name,
if it should not like them want
measures. But, seeing your mo-
desty makes you think even what is
justice to your merit to be flattery,
as the greatness of your merit keeps
the highest Elogies I can give you
from being so; I shall retain my
respects for you in a breast, which
may dispute sincerity as to your In-
terests, with the first of those who
pretend to it: With which I shall the
sooner rest satisfi'd, because no paper
nor any thing else except the heart,
which sends you this, is capable to
retain or expresse that kindnesse
it feels for you. In the above-
written enumeration of your Titles,
I have neither design'd to flatter
you, or to contribute to your fame;
but rather to remember you how
much you are debtor to Providence
for it's kindness, and we to you for
your

your repeated cares, that thereby ye
 may be thankfull to it, and we to you.
 In order to which, I have present-
 ed you and my Country with these
 Discourses, which by inciting
 both to be vertuous, will not allow
 either to be ungrate: and therein
 if I evidence not abilities, I will
 at least kindness and respect; which
 cannot but far out-value the other,
 seeing the last relate to you, and
 the first respects only my self. Since
 then holy Altars have not disdain'd
 to offer up Pigeons, and such like
 value-lesse things, which nothing
 but the sincerity of the offerer could
 render considerable, refuse not to
 accept and revise these, though
 unfinished Discourses: And if a mans
 last words may be believ'd, I (who
 am to make these my last words in
 print, and confine my thoughts for
 the future to my ordinary employ-
 ment)

ment) do assure you, that they
are presented with all imaginable
respect and zeal, by

Your Graces most humble
Servant,

George M'kenzie.

To



To the Nobility and Gentry.

My Lords and Gentlemen,



Having lighted this, though the smallest and dimmest of *Vertues* torches, at *Honours* purest flame; I thought it unsuitable to place it under the Bushel of a private Protection, but rather to fix it upon such a conspicuous Elevation, as your exalted names, that Vertue might lance out from thence its glorious beams more radiantly, and the better direct these who intend to be led by it. Narrower Souls then yours, have not room enough to lodge such vast
 A 2 thoughts,

thoughts, as *Vertue* and *Honour* should inspire: And that which raised you to that hight, which deserves this complement from *Vertue*, does deserve that ye should not, when ye have attained to that hight, neglect its address, though sent you by the meanest of it and your servants.

Ye may (*My Lords and Gentlemen*) make your selves illustrious by your *Vertue*; and which is yet nobler (because more extensive) ye may illustrat *Vertue* by your Greatness, and as the *Impressa* of a great Prince, makes Gold more current, though not more pure; So your Patrocinie and Example may render *Vertue* more fashionable and useful then now it is. Undervalued *Vertue* makes then its application to you, as to those whom, or whose Predecessors it hath obliged; And persecuted *Vertue* deserves your Patronage, as rewarded *Vertue* is worthy of your Imi-

Imitation.* And seing it did raise your families, and offers still to raise monuments for your memory, ye do in that assistance but pay your debt, and buy fame from succeeding ages. And as what is ingraved upon growing Trees, does enlarge it self as the Tree rises, so Vertue will be serious to advance you, knowing that it will receive extension accordingly as ye are promoted. Vertue is nothing else, but the exercise of these principles which respect the universal good of others, and therefore, Nature out of kindness to its own productions, and mankind in favour to their own interests, have ennobled and adored such as were strict observers of those. The only secure and noble way then to be admired and honoured, is to be vertuous; this will make you as it did *Augustus*, the ornament of your age, and as it did *Vespasian* the delight of mankind. This is (though to my re-

6
grate) the way to be nobly *singular*,
and truly great. For men follow
you, when ye are vitious, in comple-
ment to their own depraved hu-
mours, but when they shall assimilat
themselves to you in your Vertues;
they will shew truly their depen-
dence, and that they follow you and
not their own inclinations. In Vice
ye but follow the mode of others,
but in re-entring Vertue into the
Bon-grace of the World, ye will
be leaders; by this your lives will be-
come patterns, and your sentences
Lawes to posterity, who shall en-
quire into your actions, not only that
they may admire, but (which is
more) that they may imitat you
in them. I intend not by this
discourse (My Lords and Gentle-
men) that all Vertues should shrink
in to the narrowness of a Cell or Phi-
losophers Gown. No, no, publick
Vertues are in their extension as
much

much preferable to private, as the
one place is more august then the
other, of which to give you but one
instance (for the Principle is too well
founded to need more) there is more
Vertue in relieving the oppressed,
then in abstaining from oppression,
for that comprehends this, and adds
to it the nobleness of courage, and
the humanity of compassion. The
one is the employment of Philoso-
phers, but the other of that omni-
potent God, whom these Philosophers
with trembling adore: In the one
we vanquish, but in the other we on-
ly fly temptations. Vertue then has
employment for you, Great Souls! as
well as for retired Contemplators,
and though Justice, Temperance, and
these Vertues wherein none share
with you, be more intrinsically
noble, then the attchieving the great-
est Victories, wherein fate souldiers
and accidents challenge an interest;

Yet

Yet Vertue loves to bestow Lawrels
as well as Bayes, and hath its Heroes,
as well as Philosophers. Rouse up
then your native courage, and let it
overcome all things except your clemency,
and fear nothing but to stain
your innocence; undervalue your
Ancestors no otherwise, then by
thinking their actions too small a Pattern
for your designs; and assist your
Prince, till ye make the World
(which is washt by the Sea on all
quarters) that Isle which should acknowledge
his Scepter; your time makes the richest
part of the publicks treasure, and every
hour ye mispend of that, is a sacrilegious
theft committed against your Countrey.
Throw not then so much time away,
(though some be allowable) in
hunting and hauking which are not
the noblest exercises, seing they favour
always the strongest, and do incline
men (though surdly) to oppression

pression and cruelty (for which reason (I beleeeve) *Nimrod* the first Tyrant, is in Scripture observed to have been a mighty Hunter) and with *Lucullus* that glorious Roman think it the noblest hunting, to pursue malefactors by Justice in peace , and irreclaimable enemies by Armies in War. Raise siege from before these coye Ladies (I speak now of the nobler sort , for to court such will oblige you to learn Witt , Liberality, Patience and Courage) who do heighten their obstinacy of design to make you lengthen your pursuities , and lay it down before these strong Cities, which are by no forc'd metaphor called the Mistresses of the world, level their proud walls when they refuse your just commands, with the ground whereon they stand, and leave it as a doubt to your posterity , when they see ruines , to judge whither your fury or the thunder has lighted there.

But

But if ye will iustifie your comple-
 ments to deserving beauties, employ
 your courage, as well as affection in
 their service (for till then ye serve
 them but by halfs) And as *Cesar* at
 his parting told *Cleopatra*, think
 your selves unworthy of them, till ye
 have raised your own value by such
 exploits, as courage has made great,
 and Vertue has made generous.
 Court them as he did her, with no
 other Serenades, then the pleasant
 noise of your Victories; and after
 ye have returned, covered not with
 perfumes, or tissue, but with desery-
 ed and blossoming Lawrels, then that
 same vertuous Courage, which hath
 forced a passage through Walls and
 Ramparts (piercing where shot of
 Cannon languisht, or gave back) will
 find an entry into the hardest heart,
 which if it yield not to those gallant
 importunities of fate and fame, it
 is certainly more unworthy of
 your

your pains then ye of its choice.
 But forget not amidst all your Tro-
 phies, rather to chastise pride, then
 to be proud of any your plumpest
 successes (which become cheats, not
 victories, when men are vain of them)
 for by so doing you shall become
 Vassals to it: Whilst ye toil to en-
 slave others to you, endeavour rather
 to deserve, then to court Fame: for
 in the one case ye will make it your
 Trumpet, whereas in the other it will
 become your Imperious Mistress, and
 ye will thus oblige it to follow you,
 Whereas otherwayes you may weary
 your selves in following it. The
 noblest kind of vanity, is to do good,
 not to please others, or to expect a
 reward from them, (and Fame is no-
 thing else) but do so of design, to
 gratifie your own gallant inclinations,
 judging that the having done what is
 good and great, is the noblest reward
 of both, and scattering, like the Sun,
 equal

equal light, when men look, or look not upon it. The noblest kind of detraction, is to lessen those who rival your Vertue; not by obscuring their light, as the dull earth eclipses the Moon; but by out-shining it as the Sun renders all these other Stars inconspicuous, which shine, but appear not at the same time with it. Raise your spirits by these Heroick efforts, to so generous a pitch, that ye need not think Heaven it self too high for you: And as if all things here below were too unworthy a reward for that courage, to which all those things do at last stoop. Attempt Heaven (if ye will be truly courageous) which the Scripture tells us, *is taken by violence, and the violent take it by force.* And when Vertue hath made you too great for this lower World, the acclamations and plaudites of such as consider the Heroickness and justice of your actions, shall
be

be driven upwards with such zeal and
 ardor, that they shall (as it were) rent
 the Heavens, to clear an entry for you
 there. Where when ye are mounted,
 though *Cesar*, or *Augustus*, *Alex-
 ander*, or *Antoninus*, were adorning the
 Skyes, transformed into Stars, as
 their Adorers vainly imagined; yet
 ye may with pity look down upon
 them as spangles, which at best do
 but Embroider the out-side of that
 Canopie whereupon ye are to trample.
 Ye shall there have pleasure to see
 our blest Saviour interceed for such
 as were Vertuous, and welcome such
 as come there under that winning
 Character; and shall from these lofty
 Seats, see such Terrestrial souls, as
 by their love to the earth, were uni-
 ted, and transformed into it, burn in
 those flames which took fire first
 from the heat of their lusts here:
 Which though it be an insupportable
 punishment, yet ceds in horror to
 these

these checks they shall receive from
their Conscience, for having under-
valued, or oppressed that Vertue which
I here recommend.

The



The Authors Design and Apologie.



*Though I can by no other
Calculation then that
of my sins, be found
to be old, yet in that
small parcel of time
which I have already
transacted, I have, by my own practice,
been so Criminal, and by my example
adopted so many of other mens sins into
the number of my own, that though I
should spend the residue of my allowance
without one error (which is equally
impossible and desireable) yet that ne-
gative goodness being a duty in it self,
it could atone my foregoing sins no
more, then the not contracting new
debts, can be accounted a payment of
the*

the old. The consideration of which prevailed with me, to endeavour to reclaim others from their vices, by discourses of this tenor, that in their prosoluted practice I might be vertuous, as I have been vitious in the practice of such as have followed my example; And that I might in the time they should employ well, redeem what I my self had so mispent. In order to which, I did resolve to address my self to the Nobility and Gentry, as to those whose reason was best illuminated; and by prevailing with whom, the world (who imitats them as they depend upon them) may be most compendiously gained to the profession of Philosophy, and to such as have most leasure to reflect upon what is offered, and fewest temptations to abstract them from obeying their own perswasions: And as Physitians do judge their Medicaments will be most successfull, when they rather second, then force Nature. So I resolved

resolved to use the assistance of their own inclinations in my discourses to them, laying aside an enemy, and gaining thus a friend by one and the same task. Wherefore finding, that most of them were either taken by an itch for honour, or a love to ease, I have fitted their humors with two Discourses; in the one whereof, I endeavour to prove, That nothing is so mean as Vice, and in the next I shall prove, That there is nothing so easie as to be Vertuous. I had, I confess, some thoughts of this Discourse, when I first undertook the defence of Solitude, but I thought it fit to acquaint my self with writing, by writing to privat persons, before I attempted to write to such as were of a more elevated condition: And that it was fit to invite all men first to Solitude, which I prefer as the securest Harbour of Vertue. But if some would pursue a publick life, as the more noble, I thought it fit to demonstrate to them,

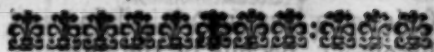
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That

That there is nothing truly Noble, but what is sincerely Vertuous. I doubt not but some will out of mistake (I hope few will out of malice) think that the Writing upon such forreign Subjects, binds this double guilt upon me, That I desert my own employment, and invades what belongs to those of another Profession: But if we number the hours that are spent in Gaming, Drinking, or Bodily Exercises (at none of which I am dexterous) If we consider what time is spent in Fournays, and in attending the Tides and returns of Affairs, we will find many moe vacant interluds, then are sufficient for writing ten Sheets of Paper in two years space, especially upon a Subject which requires no reading, and wherein no man can write happily, but he who writes his own thoughts. With which, pardon me to think him a sober wit, who cannot fill one sheet in three hours; by which calculation there needs go
only

only thirty select hours to ten sheets :
 And his life is most usuriously imploy-
 ed, who cannot spare so many out of
 two years to his divertisements ; espe-
 cially where the materials are such dai-
 ly observations , as are thrust upon me
 and all others by our living in the
 world , and are so orthodox and unde-
 niable , that an ordinary dress cannot
 but make them acceptable. And so few
 (I may say none) have written upon
 the Subject, that I am not put to forge
 somewhat that may be new : But what
 ever others judge of this or me , I find
 that it is a part of my employment as a
 Man and Christian , to plead for Ver-
 tue, against Vice. And really , as a
 Barrister , few Subjects will imploy
 more my Invention, or better more my
 unlabour'd Eloquence , then this can
 do. And I find, that both by writing
 and speaking Moral Philosophy, I may
 contract a kindness for Vertue , seeing
 such as repeat a lye with almost any fre-
 quency,

quency, do at last really believe it. Neither is there any thing more natural, then to have much kindness, for either these Persons, or Sciences where-with we are daily conversant: And by this profession and debate, I am obliged (though I fear that I satisfie not that obligation) by a new and strong tye to be Vertuous, lest I else be inconsequential to my own principles, and so be repate a fool, either in not following what I commend, or in commending so much what by my practise I declare is not worth the being followed: And therefore if I cannot pleasure others (which is my great aime, and will yeeld me great satisfaction) I will at least profit my self: Which, because it is more independent, is therefore more noble, and so will suit best with my Subject, though the other would suit better with my desires.



A DISCOURSE,
Endeavouring to prove,
That point of Honour
obliges Men to be Vertuous; And
that there is nothing so mean as
Vice, or so unworthy of a Gentle-
man.



BY how much the more
 the world grows older,
 by so much (like such
 as wax old) its light
 grows dimmer; and in
 this twilight of it's declining age, it
 too frequently mistakes the colours of
 good and evil, and not infrequently
 believes that to be the body, which
 is but its shadow. But amongst all
 its errors, those which concern ho-
 nour, are the most (because conspi-
 cuous, therefore) dangerous; every
 fault

fault being here an Original sin, and becoming, because of the authority of the offender, an Law, rather than an Example. Some conceive themselves obliged in honour to endeavour to be second to none, and therefore to overturn all who are their Superiors: Others to think every thing just whereby they may repay (though to the ruine of Publick Justice) the favours done to their private Persons, or Fortunes. Some imagine that they are in honour bound to live at the rate, and maintain the grandour of their Predecessors, though at the expence of their starving Creditors (obedient to Nature in nothing oft-times, but in this fantastick keeping of their Ranks) and there want not many, who judge it derogatory to theirs, to acknowledge these errors of which they stand convinced. Young Gallants likewise look upon Vertue, as that which confines too narrowly

narrowly their inclinations, judging every thing mean which falls short of all the length, to which power or fancy can stretch it self: And as a Gentile Wit hath handsomly exprest it, they believe that

Honour is nothing but an itch of blood,

A great desire to be extravagantly good.

And thus whilst every man mistakes his Fancy for his Honour, they make Honour to be like the Wind (from which at that rate it doth little differ) then which nothing sounds higher, and yet nothing is less understood. To vindicate Honour from these aspersions, and reclaim persons otherwayes Noble from these errors, I have undertaken this Discourse: the nobleness of whose Subject deserves, that it had been illuminate by the victorious hand of mighty *Cesar*, and to have been Writ by a Quill pluckt from the Wing of a Fame. But I hope the Readers will consider, that

that seing I am able to say so much upon it, that more sublime Wits would be able to say much more. And as in refining of Mettals, the first work-men require usually least skill; so I hope that after I have digged up with rather pains, then Art, the first Ore, it will hereafter be refined by some happier hand.

*Native
Honour
commen-
ded.*

I have in great esteem these Honours which are derived from Ancestors (though that be to be great by our Mothers labours, rather then our own) and to those which Princes bestow (though that be but to be gallant in Livery) and I believe that we may justly interpret *Nebuchad-
DAN. 1. nezzars* Image (whereof the Head is said to have been Gold, the Breast Silver, the Belly Brass, the Legs Iron, and the Feet Clay, to be a Hieroglyphick of this lower World, wherein Nature hath imprest the several Ranks of Mankind, with gradual

dual advantages suitable to their respective employments; The meaner sort falling like dregs to the bottom, whilst the more refined Spirits do like the Cream rise above, these like sparkles flying upward, whilst the others do like the contemned ashes lye neglected upon the level. And seeing the Wise Former of the World, did design by its Fabrick, the manifestation of His Glory; it is most reasonable to conclude, that He would adorn such as are most conspicuous in it, with such charms and accomplishments as might most vigorously ravish the beholders into the admiration of that Glorious Essence they represent. The Almighty being hereby so kind to such whom he hath deprived of the pleasure of commanding others, as to give them the pleasure of being commanded by such as they need not be ashamed to obey, and so just to those whom he hath
bur-

burdened with that command, as to fit them for it by resembling indowments: And as by the Heroickness of these who represent him, he magnifies his own wisdom in that choice; So by their publick spiritedness, he manifests his love to these who are to be governed. Thus as amongst the Spheres, the higher still roll with the greatest purity: and as in natural Bodies, the Head, is as well the highest as the noblest part of that pretty Fabrick (from being vain whereof, nothing could let us, but that, as the Apostle sayes, *it is given us, and is not our own workmanship*) so amongst men (each whereof is a little World, or rather a nobler draught of the greater) the highest are ordinarily the more sublime; for such as attain by election to that height, must be presumed best to deserve it, such as force a passage to it, could not do so without abilities far raised

raised above the ordinary allowance, and such as by their birth are accounted Noble, have ordinarily (like water) their blood so much the more purified, by how much the further it hath run from its first Fountain: Antiquity is an abridg'd eternity, and that being one of Gods Attributes, these do oft resemble him most in his other Attributes, who can pretend with greatest justice to this. And as in natural bodies, duration doth argue a fineness, and strength of constitution, so we cannot but acknowledge that those Families have been most worthy, who have worn out the longest tract of time without committing any such enorme crime, or being guilty of either such rashness, or infingality, as moth away these their Linages, which like *Fonab's* Gourd, rather appear to salute the world, then to fix any abode in it. Yet there is a Nobility of extraction

traction much raised, above what can owe its rise to flesh or blood: and that is *Vertue*, which being the same in souls, that the other is in bodies and families, must by that Analogy surpasse it as far, as the soul is to be preferred to the body, and this Moral Honour and Nobility prizes its value so far above all other qualities, that the Stoical Satyrist following the *Dogma's* of that School, is bold to say, that nothing but vertue deserves the name of Nobility,

Nobilitas sola est atq; unica Virtus.

And in opposition to this Nobility, but most consequentially to that Doctrine, *Seneca* a Partisan of the same Tribe, doth with a noble haughtiness of Spirit tell us, that *licet Deus nesciret, nec homo puniret peccatum, non tamen peccarem ob peccati vilitatem*, though God could not know, nor man would nor punish Vice, yet I would not sin, so mean a thing is sin.

For proving of which, I shall advance and confirm these two great truths, that men are in point of Honour obliged to be vertuous, and that there is no Vice which is not so mean that it is unworthy of a Gentleman; and shall lead you unto that Seraglio of privat Vices, of which, though the weakest, seem in our experience to have strength enough to conquer such who pass for great geniouses in in the World: A Philosopher will yet find, that these defeats given by them to noble Spirits, do not proceed from the irresistableness of their charmes, but from the inadvertance of such as are captivat, and is rather a surprize then a conquest. For these great souls being bussied in the pursuit of some other Project, want nothing but time to overcome these follies, or else these vices and passions (which is a great Argumemt of their weakness) do then assault such
Heroes,

Heroes, when they are become now mad with their prosperity. But if we will strip Vice or Passion of these gaudy ornaments, which error and opinion lends them, or advert to our own actions, we will find, that these overcome us not, but that we by our own misapprehension of them overcome our selves, as will appear, First, by some general reflections, to which in the second place I shall subjoyn some particular instances, and shall by a special Induction of the most eminent Vertues and Vices clear, that there is nothing so noble as Vertue, nor nothing so mean as Vice.

*Vertue
contri-
butes
more to
advanc-
ment
then
Vice can
do.*

As to the general reflections, I shall begin with this, that if Advancement be a noble Prize, doubtlesse Vertue most by this be more noble then Vice, seing it bestowes oftest that so much desired reward. For further proving of which from reason,

con-

consider, that no man will cabal with
vicious persons (without which no
project for advancement can be pro-
moted) for, who will hazard his life
and fortune with one whom he cannot
believe? and who can believe one
who is not virtuous; trust fidelity and
sincerity, being themselves Vertues?
or who should expect to gain by fa-
vours, the friendship of such as by
their Vices are ingrate to G o d and
Nature? who have beento such libe-
ral, infinitely far above humane reach
(and thus likewise vicious persons are
contemptibly mean seing they are so
infinitely ingrate) and in this appears
the meannesse of Vice, that it can
effectuat nothing without counter-
fitting Vertue, or without its real
assistance: When Robbers associat,
they entertain something Analogi-
cal to friendship and trust, else their
Vices would be but barren; and with-
out humility shewed to inferiors, the
proudest

proudest men and Tyrants would owe but little to the greatnesse of their spirit : When Undertakers league together , either they trust one another, because of their oaths or because of their interests only ; If the first , they owe their Success to Vertue ; If the second, then they never fully cement , but assist each others by halves, reserving the other half of their force to attend that change, which interest may bring to their Associates , and do such as fight for hire (interest being nothing else) acquit themselves with such valor as those, whose courage receives edge from Duty , Charity, Religion, or any such vertuous principles? Vicious persons have many rivals, and so meet in their rising with much opposition : The Covetous fear the promotion of him who is such, and the Ambitious, of him who is of the same temper. But
because,

because, all expect civility from the debonair, and money from the Liberal; They therefore wish their preferment, as what will contribute to their own interest, and Princes are induc'd to gratifie such, as knowing that in so doing, they transmit to their people what they bestow upon such Favourits, and that they preclud the challenges of these who repine at their Favours as misplac't when not bestowed upon themselves.

If there be any thing that is noble or desirable in fame, Vertue is the only (at least as the straightest so the nearest) road to it, Posterity taking our actions under their review, without the byasse of prejudice, passion, interest or flattery, and of such as Story cannonizes for its Grandees. *Alexander* is not so truly glorious, for defeating the Indians, as for refusing to force *Darius*

Vertue
is more
condu-
cive to
Fame
then
Vice.

fair Daughters; for in the one, a great part is due to the courage of his souldiers, and the brutishness of his opposers, whereas in the other he overcame the charms of such, as might have overcome all others, and was put to combat his own youth, which had gained for him all his Victories: the meanest of his souldiers could have forc'd a prisoner, but fame reserved it as a reward worthy of *Alexander* in this chastity to vanquish a monarch and to gratifie a generous Lady; to displease whom, was as great a crime as it was to ravish others. Nor was *William* the Conqueror more honoured, for subjecting a War-like nation, then for pardoning *Gospatrick* and *Eustache* of *Bulleign*, after so many revoltings; For in the one he conquered but these who were lesse then himself, but in the other he conquered himself, who was their Conqueror.

Aristides

Aristides was esteemed more noble, in under-going a patient banishment, then these Usurpers who condemned him to it, whose names remain as obscure as their crimes are odious, whilst his is the continual ornament of pulpits and theaters: And all the Roman glories do not celebrate *Neroes* memory to the same pitch with that of *Seneca's*, who did (like the Sun) then appear greatest, when he was nearest to the setting. *Alexander* is only praised, when we remember not his killing *Parmenio*, and the famous *Hugh Capet* of *France* ends his glory, where we begin to talk of his usurpation: and (to dispatch) this is one great difference betwixt Vertue and Vice, in relation to fame, That Vice like a Charlatan is applauded by the unacquainted; or like rotten Wood may shine in the dark, but it's lustre lessens at the approach of either time

or light; whereas, though Vertue may for a time ly under the oppressi-
on of malice (which Martyrdom it
suffers only when it is mistaken for
Vice) yet time enobles it, and light
does not lend it splendor, but serves
only to illuminat it's beholders:
and so to enable them to discover
what native Excellencies it pos-
sesses.

An
Argu-
ment
from
Roman
ces.

If *Amphialaus* or *Orondates* had
been charged in these Romance, ye so
dote upon with drunkenness oppressi-
on or envy, certainly it had lessened
their esteem, even with such as most
admire, though they will not imitat
these Vertues. And to shew how
much kindness Vertue breeds for
such as possesses it, Consider, how
though ye know these to but ima-
ginary *ideus* of Vertue, yet ye can-
not but love them (as ye can love
them for nothing else) seing they
never, obliged you or your relati-
ons

ons; and since abstract Vertue conciliats so much favour, certainly Vertue in you will conciliate much more: For besides that *idea* which will be common to you with them, some will be obliged thereby to love you, as their Benefactors, and others, because they know not when ye will become so. And at least they will honour your Vertue, as that which will secure them against your wrongs, and which will assure them of your good wishes, if you cannot lend them your assistance. Would not the most prostitute Ladies hate *Statira*, or *Parthenissa*, if they had been represented under any one of these their own Vices, whose number can find their account no where but in the moments they live, nor excuses no where but in the madness of such as commit them? And would not our Gallants think it ridiculous to see these *Hero's* brought in by or

the Authors of *Cassandra*, or *Parthenissa* glorying in having made their Comrades brutish by drinking, or poor Maids miserable by uncleanness, and though Whoring be cryed up as one of these gentile exercises, that are the price of so much time and pains; yet we hear of none of these, who are so much as said to have had a Whore, beside to glory in it. But to turn the medal, consult your own experience, and it will remember you of many hopeful Gentlemen, whose advancement hath been so far disappointed by these Vices, that they fell so low as to become objects of pitty to such as feared them once, as their accomplisht Rivals. And to let us see the folly of sin, I have known such as hated Nigardlinesse so much, as that to shun it, they spent their abortive Estates before they were full Masters of them: Brought by that excess to flee Creditors, starve

starve at home, walk in raggs, and which is worse, beg in misery, and so to fall into the extremity of that Vice, whose first, and most innocent degrees they laught at in others: And when they beg'd from these who were both Authors and Companions in their Debordings, (expecting to be supplied, as well by their justice as their compaffion) did get no return but that laughter which was a lesson taught by themselves; or at best, a thousand curses, for having bred them in a way of living, that did naturally occasion so much mischief. If then poverty be mean and ignoble, certainly Vice must be so too, seing beside sickness, infirmity and infamy, it hales on poverty upon such as in-
tertain it.

When the world was yet so young, as to be led by sincerity, in place of that experience, which makes our age rather witty then honest. Its

Hero's

*Virtue
railed
the Gre-
cian and
Roman
Em-
pire.*

Hero's, who equally surpass'd and ennobled mankind by their *Vertue*, were for it deified, even by these their contemporaries, who in possessing much more both riches and power than they, wanted nothing but this *Vertue* to be much greater than they were. And thus *Nimrods* Kingdom could not build him Altars, though sincere *Rhadamanthus* had fire kindled on his, by the heat of their zeal, who knowing him to be mortal, could not, even in spite of his dying, but worship that Immortal *Vertue* which shined in him. And as *Cicero* informs, these gods of the Pagans were at first but illustrious *Hero's*, whose *vertue*, rather than their nature rendered them immortal, and worthy to be worshipped, even in the estimation of such undisciplin'd Bruts, as thought the Laws of Nature a bondage, and the Laws of God a fable. We find though *Licurgus* in *Lacedemon*,
Aristides

Aristides in *Athens*, and *Epamennondas* in *Thebes*, were not born to command, yet their Vertue bestowed on them what their Birth denyed, and both without, and against factions, they were elected by their Citizens to that rule; which they did not Court, and were preferred to such as both by birth and pains had fairer pretences to it. And whilst *Greece* flourished, *Reges Philosophabant*, & *Philosophi regebant*: these Commonwealths being more numerous then their Neighbours, in nothing but their Vertues, and stronger then they in nothing but in the sincere exercise of Reason: And when Tyranny and pride had by wasting these Commonwealths, made place for the *Roman* glory, nothing conquered so much the confiners of that glorious State (whose Center was Vertue, and Circumference Fame) as their Vertue. Thus the *Phalerians* are by

by *Plutarch* said to have sent Ambassadors to *Rome*, resigning themselves over to the *Roman* Government, because they found them so just and noble, as to send back their Children who had been betrayed by a School-master: when *Pirhus* was advertised by the *Romans* to beware of Poyson from one of his own Subjects, who had offered to dispatch him, he did then begin to fear that he should be conquered by their Armes, who had already subdued him by their civilities. And such esteem had their justice gained them, that they were chosen Umpires of all neighbouring Nations, and so gained one of the opposites, first to a confederacy, and then to a dependency upon them. And *Attalus* King of *Pergamus*, did in Legacy leave them his Kingdom, as to these whose Vertues deserved it as a reward; which occasioned *St. Augustine* to fall out in
this

this eloquent expression, *Because GOD (saith he) would not bestow Heaven upon the Romans, they being Pagans, he bestowed the Empire of the World upon them, because they were Vertuous.* And many have been raised to Empires, by no other assistance then that of their Vertue. As *Numa Pompilius, Marcus Antonius, Pertinax and Vespasian*, whilst the want of this, hath in spite of all the power with which vicious Governours have been surrounded, degraded others from the same Imperial Honours, as *Tarquinus Superbus, Domitian, Comodus.* And generally there is but one Emperor to be seen in that long *Roman* List, who was unfortunate, being Vertuous: And not one whose Vice was not the immediate cause of ruine to its Author.

Antiquity hath also transmitted to us the memory of *Socrates, Zeno*, and other

*Vertues made Philoso-
sophers
to be ad-
mi red
above
other Princes.*

other Philosophers, under as obliging
 Elogies, as these of the most famous
 Emperors, whom Vertue (to let us
 see that Riches and Honours are but
 the Instruments of Fame, and not
 the Dispensers of it) hath, without
 any assistance, raised to this pitch,
 above these Princes, that they have
 conquered our esteem, without the
 aid of Armies, Treasures, Senats, or
 flattering Historians; and cease not
 like them to command when they
 cease'd to live; but by their precepts
 and discourses, force worthy souls
 yet to a more intire obedience, then
 the others did whilst they were alive,
 by their Sanctions and penal Statutes.
 For Princes govern but a short time
 one Nation: and by these Laws, they
 saw but such vicious persons, whom
 it is more trouble then honour to
 command. But these Illustrious Phi-
 losophers, and such as imitate their
 Vertue, have thereby attained to a
 Sove-

Soveraignty over both the Wills and Judgements of the best of all such as are scattered amongst all the other Kingdoms of the World. And *Marcus Aurelius*, who was one of the greatest Emperors, doth recommend to Kings as well as Subjects, to think, that one of these Philosophers is beholding all their actions, as a most efficacious mean to keep men in awe, not to commit that Vice to which they are tempted.

I have seen very great men shun to ^{vice} owne even their beloved Vices in the ^{most} presence of such as they needed not fear ^{Lark.} for any thing but their Vertue: And ^{and is} it is most remarkable, that *Nero*, who ^{by} exceeded all who then lived in power, and all who shall live (I hope) in cruelty, did still judge himself under some restraint, whilst *Seneca* was at Court to be a witness to his actions. And every vicious person must flee publick, and the light (which shoves the mean-

meanness and cowardliness of Vice) when he is to resign himself over to any of these Criminal Exercises, by which likewise when committed, men become yet more cowards; for who having spent his life at that unworthy rate, will not (if he be master of any reason) tremble and be afraid to venture upon such exploits? as by taking his life from him, may, and will present him before the Tribunal of that God whom he hath offended; and from whom (which will not a little contribute to his cowardliness) he cannot expect that success, vvhereof the expectation lessens, or hightens to its own measures, the courage of such as are engaged.

*Servants
equal
Masters
in Plea.*

We may easily conclude the meanness of Vice from this also, that Servants, without pains or Art, equal us in them; for these can Whore, Drink, Lie, and Oppress: But to be Temperat, Just and Compassionat,

nat, are qualities whereby we deserve, and are by such as know us not, judged to be Masters and well descended. And have not Servants reason to think themselves as deserving persons as their Masters, when they find themselves able to equal, or surpass them, in what they glory in as their great accomplishments?

Seing what is imitated, is still nobler *Vice but* then what imitats, certainly Vice *copies* must be the less Noble, because it *Vertue.* but copies Vertue, and owes to its mask, and our errors, what it possesses of pleasure or advantage. Cruelty pretends to be Zeal, Liberality is counterfeited by the Prodigal, and Lust endeavours to pass for Love. *ALL VICES*

Is there any thing more ignoble *as simply* then fear, which does as slaves, sub- *fear.* ject us to every attempter? And have not all Vices somewhat of that unmanly passion? In Covetousness we fear the want of Money, in Ambition

on the want of Honour, in Revenge the want of Justice, in Jealousie Rivals; and when we lie we fear to speak openly.

*All
Vices
make
us de-
pend
upon
others.*

Is there any thing more mean then dependence? and makes not Ambition us to depend upon such as have Honours? Covetousness upon such as have Riches? and Lust upon the refuse of Women? Whereas Vertue seeks no other reward, then is paid in doing what is vertuous, and owes it's fee only to it's self, leaving Vice in the servile condition of serving for a fee even those whom it most hates. And generally in all Vices we betray a meannesse, because in all these we confess want and infirmities: In Avarice, we appear either fools, in desiring what is not necessat and in dissoblieging friends, hazard- ing our health, and other necessaries for what is not so it's self or else we confess that our necessities are both
greater

greater, and more numerous; then these of others, by heaping together Riches and Money, which serve for nothing, when they serve us not in supplying our wants. In Ambition we confess the want of native Honour and Excellency, In Lust want of Continency, In Anger we want Command of our selves, and in Jealousie we declare we think not our selves worthy of that love alone, wherein we cannot fear rivals upon any other account; and in Jealousie men likewise wrong their own Honour, in suspecting that of their Ladies or Friends; Whereas Virtue perswads us, that our necessities may be confin'd to a very small number, and that these may be repaired, without any loss of friends, and but little of time: it teaches us that Riches were created to serve us; And that therefore we disparage our selves, when we subject our hu-

D

mour,

mour to our Servants. And from it we learn, to rate so justly the Excellencies of that rational Soul, which is the Image of G O D Almighty, as to expect from it, and no where else under the Sun, any true and solid happinesse: And to accompt nothing more noble then it, except the Almighty G O D, whose offspring it is, and whom it represents.

Virtue

allows

us a just

value of

our

selva.

There is nothing more mean then to be cheated, and all Vices cheat us, Treason promises Honour, but leads to a Scaffold; Lust pleasure, but leads to sickness, and Flattery cheats all such as hear it, and such as are proud are doubly miserable, because they are both the cheaters, and the persons cheated. Thus Vice cannot please without a crime, and these are even then gaining the hatred and contempt of others, when they are enquiring, or hearing from flatterers, that the people seek

seek no where without them objects of Love and Admiration. Whereas, Sacred Vertue allows us to admire our selves, and which is more, to beleve that all these things for which vitious men neglect the care of their Souls, are unworthy of our re-search, and certainly the Soul is a more noble creature then than earth, or mettall, which we stain our Souls to get: for, our Souls do censure all these things, it finds defects in the noblest buildings, and shews by desiring more, an unsatisfiableness in all extrinseck objects, It determines the price of all other creatures, and like the Magistrat in this Commonwealth, assigns to every thing it's rate, to day it cryes up the Diamond, and to morrow it allows preference to the Rubie: these treats, and colours, which ravish this year, passe the next for no beauty. Red hair pleases the Italian, and our Climate hates it, and

it is probable, that this change of inclination, is not a culpable inconstancy in man, but a mark of his Sovereignty over all his fellow-creatures. Vertue teaches him not to owe his happinesse to the Stars, nor to be like some foolish Emperours, so fondly vain, as to think that he shall have no other reward for his Vertue, then the being transformed into one of these lesser lights, which he knowes to have been created only for a Lantern to him, or at best but to adorn, with their numberless Associates, that firmament which was created to be one of these least Arguments, whereby he was to be courted into a beleife of, and love for that G o d, who thinks him so excellent a Creature, that he is said to be glad at the Conversion of a sinner, and to grieve at his obstinacy; And if we will consider the miraculous Fabrick of our bodies, which though

we be but dull, yet we may see to be all workmanship; and wherein the number of wonders, equals that of Nerves, Sinews, Veins, Bones or Ligaments, the curious Fabrick of that Brain, which lodges (without croud or confusion) so many thousands of different and noble thoughts, the Artifice of those various Organs, that expresse so Harmonious Aires and ravishing expressions, the charmingness of these Lynes and Featurs in Ladies, which like the Sun scorch as well as illuminat the beholders. We may conclude that our Soul must be a most excellent piece, seing all this contexture, is appointed to be but a momentany tabernacle for it, when it is in its lowest and unworthiest estate; And which when the Soul deserts, is thrown out with all its wonders, least it should by its stink trouble the meanest of these Senses, which serves the Souls of these who
are

are alive. Consider how this Soul grasps in one thought all that Glob for which ambitious men fight, and for some of whose furrowes, the avaritious man doth so much toil. Consider, how it despises all that Avarice has amas'd, how it is pleased with no external object, longer then it fully considers it, and what a great vanity is left in our desirs, after these are thrown into them; and by all this we will learn, that Vice disparages too much the Soul, when it imagins, that any finit thing can bound it's thoughts, and we are but cheated when we listen to these proffers, which Vice makes use of Honour, Pleasure or Advantage: for who can be so mean, to think that all these faculties were bestowed upon our Souls: these featurs upon our bodies, and so much care taken of both by Providence, for no other end, then that we should admire that Wine
which

which Peasants make, those colours which prostitute Whoors weare, that we should gain fortunes, which serve too oft to corrupt these for whom they are prepared, or respect from such, as bow not to us. but to our stations?

Having thus overrun these general Considerations, whereby men who are gallant may be Courted to a love for Vertue; my Method leads me now to fall down to those instances of particular Vices and Vertues, wherein I may make nearer approaches to the actions of mankind: And seing there is too much of ease, and too little of cogency, in writing full and tedious essays upon these common Theams, I shall consider them only as they relate to Gallantry, promising no other tract of Art in all this Discourse, but that I shall pursue my design so closely, as not to imploy any Argument against Vice, nor assist
Vertue

Vertue with one thought, but such as may decry the one as mean, and cry up the other as gentile and handsome.

Dis-
simu-
la-
ti-
on.

We owe that deference to great men, that even their Vices should have the precedency of all others, and therefore I shall begin this invective with *Disimulation*, which is peculiarly their sin, for when the meaner sort are guilty of the same thing, it is in them called falshood, from which dissimulation differs nothing, but that it is the Cadet of a Nobler Family. And this evinces what an ugly and ungentile Vice Dissimulation is, seing he is no Gentleman who would not choise rather to die, or starve, then to be thought false: All Dissemblers shew an inability to compass without these pitifull shifts, what in dissembling they design, for this is the last refuge, and by this Courage becomes unnecessary, and we oft see that
Cowards

Cowards dissemble best, gallant men
laying that weight upon their Cou-
rage, vvhich the others do upon Dis-
simulation. And at this unworthy
Game, it is not requisite to be gal-
lant, providing men be vvicked. Dis-
simulation is but a Courtly Coward-
liness, and a Stately Cheat: and cer-
tainly, he is too much afraid of his
own, either Courage, or Fate, and
values too much his prize above his
honour, or innocence, who can stoop
to play this under-boord Game:
Whereas a gallant and generous soul,
will not fear any event so much, as to
leave his Road for it; and will owne
vvhat is just, vvith so much nobleness
of resolution, that though Fate should
tumble down upon him Mountains of
misfortunes, they may perhaps over-
whelm, but they shall never be able
to divert him. Where are then these
gallant resolutions of our fore-fathers?
who scorned even victories gained by
treachery,

teachery, falshood, poysons, and such other unhandsome means? Where is the *Roman* fortitude? which advertised *Pirhus* of his Physicians offer to poyson him, though their greatest enemy, And which caused *Marcus Regulus* choise to return to be a Martyr for Vertue, rather then stain the *Roman* Faith? Where are these resentments of the Lie in frivolous cases, when great men magnifie in their Diffimulation what is in effect lying and treachery? To deceive one who is not obliged to believe us, is ill; but to cheat one whom our own fair pretences have induced to believe us, is much worse, for this is to murder one whom we have perswaded to lay aside his Arms. And as Diffimulation thrives never but once, so to use it cuts off from the Dissembler that trust and confidence vvhich is necessary in great undertakings; for, who will depend on these whom

whom they cannot trust: And after Dissemblers are catcht (as seldom they escape) the abused people hate and persecute them as violators of that without which the World cannot subsist. I appeal to the Reader, if he hath not heard enemies lov'd for their ingenuity; and if he hath not seen these Cut-throat Lights blown out, and end in a stinking snuff: And as if every man had escaped a Cut-purse, if every man did not bless himself, and rejoyce to see these dissemblers fall. And I may justly say, that Dissimulation is but the Theory of Cut-pursing, and Assassination. Consider how unpleasant any thing appears that is crooked, and ye will find an natural argument against Dissimulation, and though it hath great Patrons, and can pretend to an old possession, and much breeding at some Courts (though all who are Gallant there hate it) yet it is never able to
gain

gain esteem, and can defend it self no other wayes, then by a cowardly lurking, and shunning to be discovered. Neither can there be so much Wit in this Art as can justifie its error; for Women, and the meanest Wits are oft-times most expert in it: all can do it in some measure, and none ever used it long without being discovered, and such only are rendred its prey, as make it no great conquest, they being either our friends, who expected not our invasion; or fools, who are not worthy to be gloried in, as our Trophées.

*Envy
detraction.*

There are none of these Vices which rage amongst men, more destructive to either their honour, or to the honour of that Common-wealth which they compose, then Envy, and (which both follows it, and aggravates its guilt) Detraction. Envy is mean, because it confesses that the envyer is not so noble or excellent as the person

son envied: for none are envied, but such as possess somewhat that over-reaches, or excells what is possesst by such as do envy. This Vice acknowledges, that he who useth it, wants much of what is desfireable, and which is meaner, much of what another possesses, and as if we despair'd of rising to anothers hight, it makes us endeavour to pull him down to the stature of our own accomplishments. Most men essay to imitate the actions of these whom they envy, so that in detracting from these, they leave others to undervalue what they themselves design ardently to perform. And thus, if these detractors be so much favoured by Fate, as to atchieve any such great action, as that is which they undervalue in others, they get but a barren victory, and which is more insupportable, they see themselves punished by their own Vice. And to convince us how mean Vices,

Vices, Envy and Detraction are, we may observe, that such as are victorious, judge it their honour to magnifie these who were vanquish't, and men wound extreemly their own honour, when they detract from persons who are more deserving in the eyes of the world then themselves, for they force their hearers to conclude, that the Detracters themselves must be undeserving, seing these who deserve better, are by their confession, try'd down as being of no merit, which remembers me of this excellent passage in *Plinius* the Second, *Tibi ipsi ministras in alio laudando; aut enim is quem laudas, tibi superior est; aut inferior; si inferior & laudandus, tu multo magis; si superior, neque jure laudandus, tu multo minus.* Thou serves thy own interest when thou praises others, for either he whom thou praisest, is thy inferior, and then if he deserves to be praised, much

much more thou, if he be thy superior, and deserves not to be praised; much less thou. All men are either our friends, or our enemies, or such who have not concerned themselves in our affairs. We are base, because ingrate, when we detract from our friends, and we assert our own folly, when by Detraction, we endeavour to lessen the worth of those whom we have chosen for such: we lessen likewise our honour, when we detract from our competitors, and enemies, because to contest with undeserving persons, is ignoble, and to be vanquish'd by them, has little of honour in it; Whereas, as all events are uncertain, if we be overcome by such as our detractions have made to pass for undeserving, our overthrow will by so much become the more despicable, and to detract from such as expected no wrong from us, and who are strangers to us and our affairs, is not only

only imprudent and unjust, but is as dishonourable and little gallant, as that is to wound one who expects not our aggression, and whose innocency, as to us, leaves him disarm'd; and the word *backbiting* clears to us, that detraction is a degree of cowardlienesse, for it assaults only such as are unprepared, or absent, which is held dishonourable amongst the least of such as have gallantry in any esteem. He who praises, bestows a favour, but he who detracts, commits a Robbery, in taking from another what is justly his; and certainly to give, is more noble then to take. Envy is also most prejudicial to great undertakings, seeing such as are engaged, must resolve either not to act, what is necessary for compleating so great projects, or if they do, to fall under the envy of these for whom they act them, and the undertakers

ers do obstruct by envy their own greatnesse, because they are by that Vice, perswaded to crop such as but begin to perform in their service, attempts worthy of the being considered : How destructive likewise this Vice is to the glory of Kingdoms , and Common Wealths , does but too clearly appear from this ; that all who are in them, are either despicable, by not being worthy of the being envyed, or else will be destroyed by that Vice, which levells it's murdering engines at such only, who are the noblest Spirits , and who deserve most promotion from their Countrey. *Carthage* was destroyed by the envy which *Hanno* and *Bomilcar*, bore to *Hannibal* ; who by denying him Forces, to prosecute his Italian Conquests , did involve themselves with him in the common ruins of their Countrey ; which shews the

E dishon-

dishonourable folly of envy in conspiring against it self, with these who being enemies to both the opposits, sides first with the one, in gratifying his envy, and then destroyes the other, whose passion it first serv'd. Pitiful examples whereof, our own Age affords us, wherein many great men were by envy driven to oppose principles, whereon they knew the publick safety, and their own private interest to depend. *Flaminius* the Roman General endangered *Rome*, and *Terentius Varro* did almost losse it out of envy to *Fabius Maximus*; and such was the force of envy, that it did defeat the great *Scipio*, and banished him from that *Rome* which he had made both secure and great; and did by his example cool the zeal of such who retained their blood in it's Veins, as in an arsenal, for no other end then the service of their Countrey,

as a consequence of which envy, it was observ'd, that in the next Age most of *Rome's* Citizens declin'd rather to entertain that fame, which the former courted, then to be exposed to the cruelty of that envy, which did usually attend it. Detraction brings likewise these great disadvantages to our reputation, that it engages both these from whom we detract, and their friends partly out of revenge, and partly for self defence, to enquire into our errors and frailties, and to publish such as upon enquiry they have found, or to hatch calumnies, if truth cannot supply them: And in that case, rate of Game obliges us to favour the Counterer, for we defend what may be our own case, in favouring what is at present but the defence of others. It legitimats likewise these calumnies which are vented of us, by such as our detraction hath

not yet reacht, who will think it their prudence (like these who fear Invasion) to carry the War into the Territories of such, from whom they do upon well founded suspicions expect Acts of Hostility. If then our own Honour be dear to us, we should not invade the Honour of others: For, Revenge, the activest of Passions (when added to that love of Honour which is equal in us and them) will oblige them to do more against our Honour, then we can do in it's defence.

*From
122.*

Whoring renders men contemptible, whilst it tempts them to embrace such as are not only below themselves in every sense, but such as are scarce worthy to serve these handsomer Ladies, whom they either do, or may lawfully enjoy. Doth not this Vice perswade men to ly in Cottages? with Sluts, or (which is worse) Strumpets, to lurk in corners,

ners, to fear the encounter of such as know them, and to bribe and fear those servants, who by serving them at such occasions, have by knowing their secrets, attained to such a servile mastery over them, that I have been ashamed to hear Gentlemen upbraided by these Slaves, in terms, which were the adequate punishment, as well as the effect of their Vice. Men in Whoring must design either to satisfy their own necessities, or their fancy; if their necessities, then as Marriage is more convenient, so it is as much more noble than Whoring; as it is more genteel for a person of honour, rather to lodge constantly in a well appointed Pallace, than to ramble up and down in blind Ale-houses; in the one a man enjoys his own, whereas in the other he only lives as Theeves do, by purchase: If to satisfy fancy, certainly it should please more, at least it is more honou-

nable to be secure against rivals, then to be sure to be equal'd by them who will fancy a divided affection? and who can be sure? that she who destroys her honour for us, will not resign the same to a second, or third? for besides the experiment we have of her change, oaths, honour and obligations can be no convincing evidents of, or sureties for what she promises, seing she is then breaking these, when she gives strangers these new assurances. And this makes me laugh to hear Women so foolish, as to rely upon such promises as are given by men who destroy their Nuptial Oaths, when they make them. And if Women be such excellent persons, as to deserve that respect, and these adorations, which are passionatenough to be payed before Altars; certainly every man should endeavour to secure the esteem of one of these rare creatures, which is more noble, then to
rest

rest satisfied with a tenth, or sixteenth part, like men sharing in a Caper. And therefore, seeing fancy nor honour allow no rivals, I am confident that no man can satisfy his fancy, or secure his honour, in preferring a Whore to a Wife, or in using Whores when he wants one. Have not Whores ruined the repute, of some great men who entertained them? by causing them neglect to pursue their victories, as *Thais* did to *Alexander*, and *Cleopatra* to *Mark Anthony*? Have they not betrayed these secrets wherein their fame was most interested, as *Dalila* did to *Sampson*? And there is nothing more ordinary, then to hear such (like *Herod*) swear that they dare not refuse their Mistresses, what ever is within their reach, and thus, they must either prove base, in perjuring themselves, if they think not what they say, are contemptible slaves, both to their passions, and to these

these who occasion them, if they resolve to perform what they promise : which makes likewise these to be dangerous masters, who depend upon the humour of a woman, and so concludes them unfit to be great. It were then a generous expiation of this Vice in such as are oppress'd by it, to use it (not it's objects) as *Mahomet* the Great, did his gallant Mistress *Irene*, whose Life and Head he sacrificed to the repinings of his Court, and *Fannisars*, who challeng'd him justly, for loving rather to be conquered by one silly woman, then to conquer the World, wherein she had many, but he no equals. It is noble to deliver Ladies out of danger, but not to draw dangers on them, and to punish such as scoff at them, rather then to make them ridiculous, and what thousands of dangers, are drawn upon Ladies, by being debauched, when married, and if they
be

be not married, are they not thereby made the Proverb of all such as know them: And to these I recommend *Tamars* words, who when *Amnon* offered to ly with her, told him, *thou shalt be as one of the fools in Israel, and I whither shall I cause my shame to go?* And after this let them remember, that when he had satisfied his lust, then he instantly (as is too ordinar) despised her person. And since Ladies will not stain their Honour with this Vice, till they be married, I conceive they should much lesse after, for there the obligation is doubled. From all which it followes, that lust is equally base and ignoble, whither it discharge it self upon equals or inferiors, betwixt which two, there is only this difference, that it is brutal in the one case, and cruel in the other.

There is no Vice whereby gallantry is more stain'd, then by breach of
pro-

promise, which becoms yet more Sacrilegious, when Ladies are wrong'd by it. And of this, whooring makes men likewise guilty, when it robs from Ladies their Husbands, robbing likewise such upon which it bestowes them, both of their Honour and Quiet. And thus, though it makes such as use it barren (God in this resistig the propagation of Sin) yet it self brings forth it's faults in full clusters. And *Nathans* Parable to *David*, proves it likewise to be so high an oppression, that no man of Honour would commie it, if he would but seriously reflect upon his own actions, From which Parable, this new observation may be likewise made, that though *David* was guilty of murther and whooring, yet the Prophet made choice only of this last to astonish this Warlike Monarch, and raise his indignation against this

this Vice, when shaddowed out under a forreign and borrowed representation. Though murder be so barbarous a crime in it self, that the Barbarians did instantly conclude *Paul* guilty of it, when they saw the viper fasten upon his hand. The unjustest caprice of lust is that whereby men condemn such as become their Wives, though they admir'd them when they were their Mistresses, for in this they confess, it is a meanness to be theirs; for since that time, the neglecters thought them amiable, they, sweet creaturs have oft contracted no guilt, nor lessen'd the occasion of that esteem no otherwise, then by marrying their inconstant Gallants, who seemed to have so warm a passion for them. And it is strange, that men should admire their own Eloquence, Courage, Estates, and all things else they possess, for no other cause, then be-

because they are their own; and yet should undervalue their Wives (the noblest thing they possess) upon this and no other account.

I cannot think Nature such a Cheat, as that if Women had not been the excellentest of Creatures, it would have beautified them with Charms, and Armed their eyes with such piercing glances, that to resist them is the next impossibility to the finding a Creature that is more accomplisht then they; And I confess, the love we bear them, is not only allowable in it self, as an inclination that is of its own nature Noble and Vertuous, but likewise, because it obliges such as are engaged in it, to despise all mean Vices, such as Avarice, or Fear, and is incompatible with all dissingenuous Arts, such as Dissimulation, or Flattery. And though such as are guilty of Whoring, do justifie their debordings by a love to that glorious Sex,

Sex, yet by this pretext they are yet more unjust and vicious then their former guilt made them; for by roaving amongst so many, they intimat that they are not satisfied with their first choice; and that not only there are some of that Sex, but that there is none in it who deserves their intire affection. Or else, by dividing them amongst so many, they think their kindness sufficient to make numbers of Ladies happy; by both which errors, they wrong not only themselves by swearing otherwayes to the Ladies to whom they make love, but they wrong likewise the innocence and amiableness of that sweet Sex, in whom no rational man can find a blemish, besides their esteem for such persons, as these, who indeed admire them no where but in their complements; and who are oft so base, that not only their society is scandalous, but they are ready to tempt such as they frequent

quent, or if they fail in this, are oft so wicked, that they, to satisfie either their revenge, or vanity, do brag of intimacies, and allowances which they never possess. If then Gallants would be loved by their Mistresses, they must be Vertuous; seing such love only these who are secret, many things passing amongst even *Platonicks*, which should not be revealed. These who are couragious, seing this is appointed to be a protection to the weakness of their Sex, and these who are constant, seing to be relinquishd, inferrs either a want of wit, in having chosen such as would quite them without a defect, or else that they were abandoned because of defects, by such as the world may justly from their first ardency, conclude, would never have abandoned them without these: What Lady without a cheat, will be induced to love one wasted with Pox and inconstancy: one whom
Drunken-

Drunkenness makes an unfit Bed-fellow, as well as a friend: and though some worship the Reliques of Saints, yet none but these who are mad, as well as vicious, will worship the Reliques of Sinners.

Neither is the meanness of this Vice taken off, by the greatness of these with whom it is shar'd: which may be clear from this, that either affection, interest, or ambition, are in the design of these offenders. If affection, it should excuse no more her who is Whore to a Monarch; then her who is such to a Gentleman; for affection respects the person, but not the condition of such as are lov'd: And it is certainly then most pure, when it cannot be ascribed to, nor needs the help of either riches to bribe, or power to recommend it. But if riches be design'd, then the committer is guilty both of Avarice and Whoring, and she is not worthy.

to be a Mistress, who can stoop to a Fee like a Servant. And she who designs honour and repute by these Princely Amours, is far disappointed: For though she may command respect, yet esteem is not subject to Scepters: And I am confident, that *Lucretia*, who choos'd rather to open her Veins to a fatal Lance, than her Heart to the Embraces of a Sovereign, is more admired than *Thais*, *Poppa*, *Jean Shore*, and *Madame Gabriel*, whose obedience to their own Kings, was a crime in them, though it was loyalty in others. Blushes are then the noblest kind of Paint for Ladies, and Chastity is their most charming Ornament: And if these would send out their Emissaries, to learn by them how to reform their errors, as they oft do to inform their revenge, they would easily perceive, that loose men laugh at their kindness, virtuous men undervalue them

them, and it. And when ever any Judgement is poured out upon the Kingdom, or misfortune overtakes these Minions, then all is ascribed by Divines, to their looseness, and it is one of the allowablest Cheats in Devotion, to invent miraculous resentments from Heaven upon their failouts. Young Ladies, to recommend their own Chastity, are obliged, in good breeding, at least to say they hate them. Such as are married, are bound by their interest to decry such as may debauch their Husbands, and these who are old, rail against them, as those who place all happiness in what, because of age, they cannot pretend to. Whereas such as are chaste, are recommended with magnifying praises, for patterns to such as are vicious, and are coppied as admirable Originals, by such as are Vertuous. And I cannot omit this one reflection, that chaste Women are more fre-

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quently tainted with Pride, then with any other Vice; Nature, as it were, allowing to them to raise their own value far above others, whom they have (almost) reason to condemn, as persons who prostitute themselves (which, and the word *humbling*, are the lessening Epithets of Whoring) and as such who are nasty, spotted and unclean.

Obscenity.

Lust and obscenity in Discourse, run in a Vicious Circle, and by an odious Incest beget one another; for as lust prompts men to obscenity, so obscenity pimps men in to lust; but in this, obscenity is more culpable than lust, that in the one, men alledge a natural advantage, and some a necessity; but in the other, they have no temptation, and so fall under that curse, *We unto them that sin without a cause*. In the one, men sin covertly, making by their blushes, as by a tacit confession, some attonement for their

their guilt; But in the other, men divulge their sin, and by graceing it, with what, if the subject were honest, might pass for wit, do invite such as wish to be repute wits, first to admire, and then to imitat them in their sinning; and the best of such as use that eloquence, become thereby most ignoble, being in effect but Cooks, who prepare Sawces for provoking a lustful appetite in their hearers. And I admire, that seing Comedians are hift off the Stage, when they atteinpt it, that such as are so far greater then these, as Masters are above Buffons, should imagine they can magnifie themselves by it. This Vice may well enough be ranged under one of the species of *Sodomy*, seing such as use it, employ in their lust these members, which were so far from being destinat for so low uses, that the Psalmist in saying, *he will praise God with his glory* (which Interpreters render

to be the Tongue) doth shew us, that our Tongues are amongst the noblest parts of our Body. And when I consider how melodious it is in its harmonies; how eloquent in its expressions; how whole multitudes are reclaimed from their greatest furies by it; and how *Cicero* is in spite of all his other faults, so admired for it, that thousands sweat and toil daily, to make one in that number, wherein he is acknowledged to be by them all, for the first. When I consider how miraculously it expresses, with the same motion, so varying sounds, that though mankind be innumerable, yet each in it hath his distinct tone and voice, and how, with little different positions, it signets the same Air with words so extremely differing, that one may think that each man hath a spirit speaking out of him. I must fall out in regrades and wonders, that, and how, so excellent a faculty

faculty is so much abused ! Neither must we conclude, that because such go away unanswered, that they owe this to the sharpnesse of their wit, but rather to the depravednesse of its subject, wherewith the greatest part of accurate spirits are so little acquainted, that some know not the terms, and others know them only to hate them. We must not think that we admire for wits, such still, at whom we laugh: and I believe many laugh at such as are prophane, as they do at such as they see slip and catch a fall, though never so dangerous. I regrave in this Vice, both to see sharp men so Vicious, and so much wit so misemployed; for though we may say here, that *Materiam superabat opus*, yet such is the abjectnesse and worthlesse of the matter, that it is not capable of ornament, no more then exciements are to be admired, though they were gilded, and carv'd out by the most

curious hand; and their wit is at least to be charged with this error, that it choises not subjects worthy of their pains: for whereas the quaintnesse of fancy doth, when imployed about indifferent subjects, beget its Masters respect; and when upon excellent admiration, all that it can do here is but to excuse the faults it makes, and so at least is so beggerly an imployment, that it is scarce able to defray its own charges. I account him no wit, who cannot deserve that name, though he be barr'd any one subject, especially such a subject as obscenity is, wherein former Trafficquers have been so numerous, and so vacant from other imployments, that as nothing which is excellent, so little that is new can be said upon it; and what is said, is transmitted from ear to ear, with so much of secrecy, that as no Historian will write it, so fewer will know it, then will know any of these witty pro-

productions of learning, or moral Philosophy, which all men indifferently desire to read and repeat, Whereas this will be altogether suppress'd from succeeding ages, and of the present Ladies, States-men, Lawers, Divines and Physicians are not allowed to give it audience. I have heard Women, though loose, say, that they loved none of these who published their shame, though they satisfied their Lust; and that such did only evaporate their Lust in these railleries, or design to supply their defects in such discourses. And I know that Lackeys, or Bawds, will be more accurate in that kind of eloquence, than the noblest of such as use it (if any who are Noble use it at all.) Men must either think Women great Cheats, in loving what they weep or blush at, or else they are very cruel, in tormenting their ears with so grating sounds. And if Women be

such excellent Creatures, as Mens Oaths and Complements make them, certainly Obscenity must be a mean Vice, being of all others, such decry it most. For compliance with whom, it is strange that these who offer to die, will not much rather abandon a piece of imaginary wit; and which passeth not even for such, but amongst these who are scarce competent Judges. It is most ungentlemanly for such as frequent Ladies, to spend so much time in studying a kind of wit, that not only cannot be serviceable, but which cannot in any case be acceptable, or recreative to these lovely persons, for whose divertissement and satisfaction, even these obscene Ranters do pretend that they imploy all their time and pains, and whom they will doubtesse at some occasions offend, by slipping into one of these criminal expressions, which custome will so familiarize, that it will be as impossible

fible for them to abstain, as it will be for these others to hear what is so spoke, without trouble and dissatisfaction. Such as have their noble Souls busied about great matters, find little time to invent expressions, or mould thoughts concerning such pitiful subjects; And I appeal to the worst of these, if they do not abominat such as are in History noted for Obscenity, and if they would not hate any, who would adorn their Funeral Harangue, with no other praises, but that they were so wittily prophane, that they would force Ladies to blush, Debauchees to laugh, States-men to undervalue them, and chase Divines from their Table.

Avarice is so base a Vice, that the term *Sordid* is improperly used in Morality, when it is otherwise applyed, and by terming one a *Noble Person*, we intend to signifie, that he is liberal: This is that Vice, which by
starving

*Avarice
and Li-
berality.*

starving great designs, hinders them to grow up to their full dimensions. None will carry about dismembered bodies, and wear scarres in their service, or to gain victories for these, whose avarice will so little reward their pains, that they oft-times refuse to supply these necessities which were contracted in their own employments. No great man can have both the hearts and the purses of his inferiors : And few have been famous, or prosperous, but such as have been as ready to bestow riches upon their friends, as they have been ready to take spoil from their enemies. *Themistocles* finding himself tempted to look upon a great Treasure, blush'd at his error, and turning to his Servant, said, Take thou that Money, for thou art not *Themistocles*. *Rome* then begun to be jealous of *Cesars* greatness, when he begun to put the Army in his debt, It was said of that Noble

Noble Duke of *Guise*, that he was the greatest Usurer in *France*, for he laid out his Estate in Obligations; And *Tacitus* observes, that *Vespasian* had equal'd the greatest of the *Roman Hero's*, if his Avarice had not lessen'd his other Vertues: Which is the observation made by *Philip de Comines*, upon *Lewis* the 11th of *France*. *Perseus*, out of love to his Treasures, lost both his Kingdom and these, being as a punishment to his Avarice, led in triumph in the company of his Coffers, by a *Roman* General, who gloried, and is yet famous for having died almost a Beggar. The World love, esteem, and follow such as are liberal; Historians celebrat their Names; Souldiers fight their Battels, and their Beeds-men importune Heaven for success to their Arms, but no man can have a kindness for such as will prefer to them a little stamped earth, or value no obligations, but these

these which bind to a paying of Money. And it is well concluded by the World, that no vast soul can restrict all its thoughts to that employment, which is the Task of Porters and Cobblers. In this Vice we make our Souls to serve our Riches, whereas in its opposite Vertue, Riches and every thing else (whose price these may be) are by such as are truly liberal, subjected to the meanest employment, to which the Soul can think them conducive: And the Soul is too Noble and well appointed an apartment, to be filled with Coffers, Baggs, and such like trash, which even these, who value them most, hoord up in their darkest and worst furnisht Rooms: And such as are liberal, are the Masters (for it belongs to these only to spend) whereas the Avaricious are in effect but their Cash-keepers, who have the power to keep, but not the allowance to spend

spend what is under their custody. I am confident, that *Zeno* is more famous (and to be rich serves for nothing else) for throwing away his Money, when it begun to trouble his nobler thoughts, then *Cresus*, whose Mountainous Treasures served only to bribe a more valiant Prince, to destroy them and it. And *Marcus Crassus*, the richest *Roman*, was so far undervalued by *Julius Cesar*, that he said he would make himself richer in one hour, then these riches could their Master, which came accordingly to pass, when by his liberality he gained the *Roman* Souldiery, and they gained for him the Empire of that World, whereof *Cresus* Estate was but a small one, though his Avarice made it a great spot in him. This Vice implies a present sense of want, and a fear of future misery, to be hoarding up what serves for nothing else, except to prevent, or supply us
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in these conditions. But Noble Spirits, who design Fame and Conquests, Vertue and Religion, raise their thoughts above this low Vice, and design not to gain Riches, but Men, who are Masters of these; and with whom when gain'd, they can soon bring all things to their devotion: And therefore in point of Honour we are obliged to hate Avarice, and cherish Liberality.

*Rebelli-
on and
perfidie.*

Though treason cheats with fair hopes of glory and advancement, and at least this Vice pretends to have whole Woods of Lawrels at its disposal, yet the most ordinary preference it gains men, is the being first amongst fools and vicious persons; for they are then wronging both that honour they possess, and that to which they aspire, when they by their usurpation learn others how sweet it is to rebel against their Superiors. And such as imploy the Commons against their
Sove-

Sovereign, must expect to allow them greater liberty then suits with the honour of Governours, and must stile themselves the servants of the people; How meanly must these flatter that unreasonable crew? Swear friendship with such as have wronged their honour, lye, dissemble, cheat, beg, meet in dark corners with their associates, and suffer as much toil and misery, as wants nothing but the nobleness of the quarrel to make them Martyrs. It is not safe for any man in point of Honour, to undertake designs wherein it is probable he will fail, and wherein if he fail, it is most certain that his honour will suffer: And there is no crime wherein men are more like to fail, then in this, the rable whom they imploy, being as uncertain, as they are a furious instrument: And like the Elephant, ready still to turn head against such as imploy them in Battel; And who will

will trust the promise of these Leaders, (for without large promises, Rebellion can never be effectuat) who in these promises are betraying their own Alledgeance: and such as these imploy, will (at least may) consider, that how soon they have effectuat these treacherous designs, they will either disdain the Instruments, as useless, or destroy them as dangerous, and as such, who by this late experience, are abler to ruine them, then they were their Predecessors. And when such Traitors are disappointed of their designs, they are laught at as fools (for nothing but success can clear them from that Imputation) and exposed to all the Ludibrie, and thereafter to the tortures of Enemies, who cannot but be violent Executioners, seing their ruine was sought by the Rebellion. Is there any thing more ignoble then ingratitude: And these Traitors are
ingrate,

ingrate, seing none can pretend to these Arts but such as have been by the bounty of these, against whom they rebell, advanced to that hight, which hath made them giddy, and to that favour with the people, upon which they bottom their hopes. And do not Men and Story talk more advantageously of Footmen and Slaves, who have relieved their Masters, then of the greatest of such as have rebelled against their Princes? all mankind being concerned to magnifie that wherein their own safety is concerned, and to decry these Arts, whereby their ruine is sought. That same people who cut *Sejanus* in as many pieces as he had once favorites, did raise a Statue to *Pompey's* Slave, for staying by the Carcass of his dead Master. And as *Alexander* hang'd *Bessus*, who had betrayed to him his Master *Spitamenes* and *Antigonus* caused Massacre these *Hyceraspides*,

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who

who had betrayed the gallant *Eumenes*: So *Charles* the ninth of *France*, did refuse to punish such as had opposed him, when he was in Rebellion; for, said he, such as have been faithfull to the King, against me, when I was but Duke of *Orleans*, will be faithfull to me, when I am raised from being Duke of *Orleans*, to be King of *France*.

Incon-
stancy.

Inconstancy is likewise an ignoble Vice, seing it shews, that either men were foolish in their first choise, or, that they were foolish in relinquishing it; it shews that men are too much subject to the impressions of others, and small or light things are these which are soonest blown off from their first stations: Whereas vertuous and constant persons do shew their greatness in the impossibility of their being removed. This Vice likewise is unfit for such as design great matters, seing no party will care much

to gain such for friends; whom they cannot retain, and when they tell you that such are not worth their pains, they tell you how mean an esteem they put upon inconstancy. All affairs in the World are subject to change; and it is most certain, that some occasion, or other, will somewhat raise all parties: To be constant then to any one, will gain him who is fixt, the honour of being sure to his friends, which will magnifie him amongst such as are indifferent, and procure him respect even from his enemies, who will admire him for that quality, which by ensuring their own friends to them, will advantage their interest more then they can be prejudg'd by him, as their enemy, how considerable soever he be. *Augustine's* greatness cannot perswade the World to pardon him this fault, nor can *Cato's* severity; nor self-murther, dissuade them from admiring that

constancy, which had as much extraordinary Gallantry in it, as may be a remission for his crime: Besides, that it made *Cesar* (even when his Victories had raised him to his greatest height and vanity) regret the losing an opportunity to gain so great a person.

*As In-
vestive
against
uncon-
stant
friend-
ships.*

There is amongst many others, one effect of inconstancy, which I hate, as mean, and unworthy of a Gentleman, and that is, to alter friendships upon every elevation of Fortune; as if (forsooth) men were rais'd so high, that they cannot from these Pinacles know such whom they have left upon the first levell: but really this implies a weakness of sight in them, and no imperfection in their friends, upon whom they cast down their looks, and who continue still of their first stature, though the others eyes continue not to possess the same clearness. A generous person should not entertain

so low thoughts of himself, as to think that what is the gift of another, can add so much to his intrinsic value, as to make him confess in the undervaluing of his former friends, the meanness of his own parts, and former condition: And he obstructs extremely his own greatness, who obliges his friends to stop, and retard it, as what may be disadvantageous to their interest, by robbing them of so rare an advantage as is a friend. Whereas the noblest trial of power is, to be able to raise these whom men honoured formerly with that Title: For by this, others will be invited to depend upon them, and they may thereby justify their former choice, and let the World see, that they never entered upon any friendship that was mean, or low.

Friendship, the greatest of Commanders, hath commanded us to stay by our friend, and he who quites the

Post assigned to him, is either cowardly, or a fool; and a Gentleman should think it below his courage, as well as his friendship, to be boasted from a station which he thought so advantageous, out of fear of either Fate, or Interest: Which recommends much to me that gallant Rant in *Lucan*, when after he had preferred *Cato* to other men, he, in these words, extolls him above the gods,

Victrix causa diis placuit sed viela
Catoni.

The gods did the Victorious approve,
But the great *Cato* did the Vanquish'd love.

But lest my tediousness should make the constancy I plead for, seem a Vice, I shall say no more of a Subject, whereof I can never say enough.

Drunkennets is so mean a Vice, that I scorn to take notice of it, knowing that none will allow it, but such as are mad; and such as are mad are not to be reclaimed by Moral Discourses,

courses. Yet I cannot but press its meanness from this, that though *Noah* was a person of the greatest authority, his once being drunk, is remarked in Scripture, to have made him despicable in the eyes even of his own Children (whom he had also lately obliged to a more than natural respect, by saving them from that deluge, which drowned in their sight the remanent of mankind.) And yet he might have excused himself, more than those of this age, as not knowing the strength of that new-found Wine: And having been drunk but once, might have defended himself by curiosity, which too few now can alledge. It is a mean and mad complement, to requite the kindness of such as come to visit us, with forcing them (after the fatigue of travel) to drink to such excess, that they commit and speak such follies, as make them return home from that strange

place, without being remarked for any thing else, then the ridiculous expressions they vomited up with their stinking Excrements. Why are Servants turn'd out of doors, and each man (which is very mean) obliged to serve himself, when men enter upon that beastly imployment? Is it not, that Servants may not hear, or see, what extravagancies are there to be committed? And is it not an ignoble part in persons of honour, to do resolutely what they dare not owne before the meanest who attend them? Men by this Vice bring themselves to need their Servants Legs to walk upon, and their Eyes to see by; but which is worse, they must be govern'd at that time, by the servile discretion of such (who will be emboldned by this, to undervalue both them and their commands) and these Masters are accounted wisest, who do most submissively follow their directions.

ons. Judge if that exercise can be Noble, which in disabling us to serve our friends, makes us incapable to discern the favours they do us, and measure its disadvantages by this, that when men have their Senses benighted with the vapours of Wine, they are thereby unfitted to lead Armies, to assist at Councils, to sit in Judicatories, to attend Ladies, and differ nothing from the being dead, but that they would be much more innocent if they were so. Men are then very ready to attaque unjustly the honour of others, and most unable to defend their own: And such as they wrong then, do with a scornful mercy pardon their failings with the sameness of disdain, which makes them forgive fools, or furious persons: And that in my judgement should be the most touching of all affronts. And if we esteem Roots according to the prettiness of these Flowers they display

play (as if they would give a grateful accompt to the Sun, of what its warmness has produc'd) certainly we will find drunkenness (as the Apostle speaks of Avarice) the root of all bitterness. For this is that Vice, which keeps men at present from attending such of their own , and of their friends interests, as concern most their Fame: And as to the future, begets such diseases , and indispositions, as makes their bodies unfit instruments for great achievements. And seing to talk idly, is the most pardonable of its errors (which is so unworthy a Character, that no Gentleman would suffer another to give it of him, without hazarding his life in the revenge) it's other madness must be beyond all remission. By this, men are brought to disgorge the deepest buried secrets , to reveal the intimacies , or asperse the names of Ladies , to enter upon foolish quarrels,

rels, and the next morning, either to abjure what they said, or fight unjustly their Commerads; and Victory is not in that case rewarded with Fame, but is tainted with the aspersions of a drunken quarrel, and is ascrib'd not to courage, but to necessity.

I confesse, whooring is in this a more extensive Vice, then others; that it corrupts still two at once, for no man can sin so alone, but drinking (as if it scornd not to be the greatest Vice) does surpasse it in another quality, which is, that one vicious person can force, or tempe whole tables, and companies to be drunk with him: and if great men should be known to love this Vice, all such as have need to accoast them, would be in danger, either by complacency, or interest, to plunge themselves into this miserable excess. In other Vices, men debauch only their
own

own rational Souls; but here men add to that, the ingratitude of employing against God, and Nature, these Rents and Estates, which were kept by providence, from more pious persons, that great men might by that testimony of his kindness, be engaged to a religious retribution. So that such as employ their Estates, in maintaining their Drunkenness, commit almost the same Sacrilege with *Belshazzar*, who was terrified by a miraculous hand upon the Wall, delivering him his fatal sentence, for carousing with his Nobles in the sacred Vessels, that were robb'd from the Temple of *Jerusalem*.

*In
justice,*

My Employment, as well as Philosophy, obliges me to implead Injustice as the worst of Vices; because it wrongs the best of men, and the best of things; the best of men, seeing they have still the best of Plea's. And so, Injustice can only reach them,

them, and these will not by Flattery, Bribing, or Cheats, conciliate the esteem of such, as have a latitude to return them this unjust advantage, which good men neither need, nor will accept. Injustice likewise, debauches the Law, which is the best of things; and in affronting whereof, of all others, great men are (when guilty) most ungrate: because, it is their Guardian, & Fence by which they exact respect and treasures from others; and without which, such Magistrates are unjust, could not escape these hourly massacres, which a robb'd and oppress'd people would pour upon them. And though such, as are generously unjust, intend thereby to complement their friends, or repay old favours; Yet in effect, this requital, is as base, as if one should rob a Church, to pay his particular debts. He is not worthy of your friendship, who will expect such returns: And
Vertue

Vertue is not like Vice, so penurious or poor, as that it cannot build upon any other foundation, then the ruins of another. Such as intend by their injustice to gain esteem, from the party advantag'd thereby, are much mistaken; for though, they should gain the esteem of one thereby, yet they would lose that of many thousands; and he who is wrong'd, will disclose the injustice done him, more then the other dare brag of the favour. And I have my self heard, even the gainer hate and undervalue his injust Patron, loving not the traitor but the treason: Considering, that by that precedent, himself was laid open to more hazard, then he thereby reapt of advantage; for that same injustice, which ensured him of his late conquest, made him unsure both of it, and all that he had or should gain thereafter. And to be unjust for a bribe, is as mean, as to
serve

serve in the worst of employments for a fee, it is to be as base as a thief, and lesse noble then a robber; and it deserves all these base reproaches, that are due to Avarice, Lying, Flattery, Ingratitude, Treachery and Perjury: All which, are sharers in this Caper when it prospers, and when it prospers not, it leads to these ignoble Ports, Infamy, Poverty, the Scaffold, Pillory or Gibbets.

Though my having usurp'd so far upon the Readers patience, makes ^{publick} ^{Spirit-} ^{ednesse.} all I can say for the future, criminal. Yet such respect I owe, and such I bear, to the memory of these noble Patriots, who have by their publick Spiritednesse, settled for us that peace, whose native product, all our joyes are: that I cannot but recommend, that protecting Vertue to such as live now, for the noblest ornament of a great Soul, and if our actions be specified and measured by their objects,

jects, certainly these Souls must be accounted greatest, which center all their cares upon the publick good, scorning to wind up their designs upon so small a bottom, as is privat interest. By this, the Heathens became Gods, and Christians do by it (which is more) resemble theirs. This is the task of Kings and Princes; whereas privat interest is the design of Churles and Coblers: who can so justly expect universal praise, as these who design universal advantage; and none will grudge, that riches should be carried into his treasurs, who keeps them but as *Joseph* did his corn in granaries, till others need to have their necessities supplied. These are deservedly stiled *Patres Patrie*, and it is accounted moral Parricide, to wound the reputation of such as the Common-wealth terms its Parents. And when these Treasures which privat interest have robbed

bed from the publick, shall, after they have stain'd the acquirer with the names of avarice and crueltie, invite posterity to recall them from his offspring, as not due to them; Then such as have like Providence toiled only for the good of their Countrey, and Mankind, shall find their Fame like Medals, grow still the more illustrious, by all accessions of time; and that the new born Generations shall augment the numbers of their admirers, more then following years can moulder away these heaps of Coyn, which avaritious men raised as a Monument for their memory. *Epaminondas* is more famous and admired, then *Cresus*; and Fame may be better believed concerning him, seing he left neither Gold, nor Money, to bribe from it a suffrage. And albeit he was so busied in raising the glory of his Countrey, that he had no time to gain as much Money, as to raise

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the meanest for his own; Yet we find him at no loss thereby, seeing, each *Theban* assisted at his Funeral, as a Mourner: And Nature lays it as a duty upon all whom it brings to the World, to magnifie him who endeavoured to resemble it, in the universalities of his favours. That glorious *Roman*, who threw himself into the devouring Gulf, to avert the wrath of the gods from his Countrey, did, in exchange of a few years (which he but might have liv'd) add an eternity of Fame to his age; and by the gloriousness of that action, has buried nothing in that Gulf, but his personal faults. And *Brutus*, by dying for his Countrey, is not more justly called the last of Romans, then he may be called the first of men. And for my part, I think that he sacrificed *Cesar*, rather as a Victim to his injur'd Countrey, then to his private malice. For as
Mr.

Mr. *Conleywell* remarks, the pretext of friendship can be no reason, why a man should suffer without resentment, his Mother to be violated before his eyes. *Paul* likewise, whom grace had raised as much above these, as reason had raised these above others, was so zealous in this Vertue, that after he had known the joyes of Heaven more intimately, then others, who had not like him traveled through all these starry Regions; Yet such was his affection to his Countrey, that he was content, to have his name deleted out of the Book of Life, that room might be made for theirs. But if men will love nothing but what will advance their private interest, they will at least, upon this score, love their Countrey, because, when it becomes famous, they will share in the advantage: As the being a *Roman*, was sufficient to make one terrible, when *Rome* flourished.

And I imagine, that it was sufficient to incite one of that glorious Republick, to undertake, or suffer the hardest of things, to remember him that he was a *Roman*: and at all times the unacquainted still esteem us, according to the presumptions they can gather from our Countrey, Race, and Education. For besides that a Hawk of a good nest is still preferred: We see, that example and emulation, are the strongest motives that can either induce, or enable men to be noble and valorous; and though some term this but a fancy, yet, granting it were no more, it is such a fancy, as tends much to our honour, because it heightens in others a fear of us, and lessens in us the fear of them. I may then conclude with this, that as the Rays of the Sun are accounted a more noble light, than any that is projected from a private Candle. And as amongst Perfumes, these are accounted noblest,

noblest, whose emanations dart to the greatest distance; so amongst Souls, these are the most excellent, which respect most the advantage of others.

I confess there are some Vices, ^{Ambition is a mean vice,} which by shrouding themselves under the appearance of good, do advance themselves too far in ill govern'd esteems, as we see in ambition, and revenge; Yet to our severer inquiries it will appear, that *Ambition* is ignoble, being such as desire to be promoted, confess the meanness of that state they press to leave. This Vice obliges men to serve such as advance its designs, exchanging its present liberty, for, but the uncertain expectation of commanding others, and paying greater respects to Superiors for this expectation, then it will be able to exact from those whom it designs to subject. What is advancement, but the peoples Livery? and such as expect their happiness from

chem, must acknowledge, that the Rable is greater and nobler then themselves; and by exchanging their natural happiness, for that which is of its bestowing, they confess their own to be of the least value; for no man will exchange for what is worse. A Courtier admiring the Philosopher, gathering his Herbs, told him, that if he flattered the Emperor, he needed not gather Herbs; was answered, that if he could satisfie himself with Herbs, he needed not flatter the Emperor; and without doubt, flattery inferrs more dependence, then gathering of Herbs. And in the dispute for liberty, *Diogenes* had the advantage of the *Stagarit*, when he told him; *Diogenes* did dine when it pleased *Diogenes*, but *Aristotle* not till it pleased *Alexander*.

Vainly. Vaniry is too airie a Vice to be noble, for it is but a thin crust of *Pride*, and but a pretending cadet of that

that gallant sin, It is I confess, lesse hurtful then Pride, because it magnifies it self, without disparaging others, (for if we admire others when compar'd with our selves; we are not vain, but proud) and it is oft the Spur to great actions, being to our undertakings, what some poysons are to Medicins; which, though they be hurtful in a dose apart, yet make the compounds they enter, more operative and pointed. And I have heard some defend, that Vanlty was no sin, because, in admiring our selves, at a greater rate then we deserv'd, we without detracting from our Neighbour, hightned our debt to our Maker, which might be an error, but was no fault. But Vanity, being an error in our judgement, it cannot but be mean, as all errors are ignoble: And he is a very fool (which is the ignoblest of names) who understands not himself. He who understands

derstands not his own meassurs, cannot govern himself, and so is unfit to govern others; and it is the employment of a great Soul, rather to do things worthy to be admired, then to admire what himself hath done; but leaving to pursue the croud of it's ill effects, I shall single out some of these I judge most enemies to true gallantry, amongst which, I scruple not to prefer inmeaneesse, the being *vain of prosperity*, and derived power: which shews, that we prefer, and admire more what others can bestow, then what we possesse our selves. Whereas, vertuous persons, may justly think, that nothing can make them greater, and to be vain of prosperity, shewes we cannot bear it; and so concludes us under a weakness: To take advantages of others, when we are more powerful then they, is as base, as it is for an arm'd man to force his enemy to fight, when

when he has no weapon; 'this is cowardlienesse, not courage, and who defers not his revenge, till his rival be equal with him, implys a fear of grappling upon equal termes. That one expreffion, of one of the Kings of *France*, that he scorn'd when he was King of *France*, to remember the wrongs done to the Duke of *Orleans*, makes his name grateful in history, and if great men would reflect seriously, how a word from him they serve (though but a man who must himself yeeld oft times to a mean disaster) or how the least error in their own conduct, can overturn the fixt-est of their endeavours, and make them in being unfortunat, ridiculous withal, certainly they would call this presumption, rather madnesse, then Vanity, and would conclude it more gallant, to bear adversity, with a generous courage, then to be a fool or flattered by prosperity, which van-

quishes

quishes as oft, these for whom, as these against whom it fights.

The
means
of being
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of
riches
and
glories.

Neither can I leave this Period, till I inveigh against that meanest of Vanities; whereby, men are vain of Estates and Territories: For, seeing Man is born Lord of all the World, why should he retrinch his own right, by glorying in so little a part of it, that his share will escape an exact Geographer. I wish such would remember, that *Pompey* bestowed Kingdoms upon his slaves, and yet *Epictetus*, who was a slave, is more admired, then he; and yet admired for nothing, but his Vertue: and why should men be proud, of enjoying that, upon which the meanest begger pours out his excrements. If these be vain, because they may call it their own, what hath the Master but that (as *Solomon* says) he beholdeth it with his eyes, and at this rate, I may glory, in that the
glo-

glorious heavens are spread over me, for I may behold the one, with as appropriating eyes, as he can do the other. And he who wants a tomb, which these have, have the Heaven for a vault and burial place — *caelo tegitur, qui non habet urnam.*

But if the answer be, that these Rents will allow them the keeping of a table for their Grandour (which I wish, were the only excuse) that answers makes them Servants, and burdens them with a necessity, to provide for such as they entertain; and so they are vain of being Servants, and Servants to such, as will rise from their table, to read and admire above them, *Plato, Socrates*, or which is lesse, the author of a well contriv'd play; but to leave this folly, these may have some pretext, for preferring their own Estates, above these of others, but why should they admire themselves for their Estates?
which

which is no part of themselves, and so they should not in reason think better of themselves then others for it. Under the same condemnation fall such, as are vain of their Horses, Lackeys, or such like things, which is most unjust, except their Horses and they were all one.

The

meanings
of vanity
is in ap-
parel.

Such as crust themselves over with embroideries, and after they have divided their time, betwixt their comb and their mirrours, are vain of these silly toys, which are the creaturs and workmanship of Servants, must be certainly very low, and mean spirited, when they imagin to add to their natural value, by things that have no value in them, but what our Fancy (which is the most despicable quality of that Soul they neglect) gives them. And do not they amongst the rest of mankind, disparage very much even these Mistresses upon whom they bestow these adorations? which they deny

deny their mighty Maker, when they imagine by such contemptible means, to scruve themselves into their esteem. How ignobly undervalue they their own thoughts, the noble conversation of excellent men, and accurate Books (to write some whereof, *Cesar*, and the greatest of the Emperors have laid aside their Swords) when they impend upon Ribbans, and Laces, that age of time, which would be missimployed, though it were let out but in moments, upon such Womanly Exercises. But if Ladies, or their Suitors, will magnifie these handsome shapes and colours, which are too often bestowed upon them, to repair the want of these noble qualities, of which those who are Masters may be more justly vain: Why are not they afraid? by whoring, fairding, drinking, gluttony, or macerating envy, to blast these florid advantages upon which themselves do, and would have others to dote,

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Preferment is not still honourable.

I must here endeavour to subdue one error, which is by so much the more dangerous, that it wears the fairest mask of all other Vices: and this is that whereby men are induced to believe, that true honour is but an appanage of preferment, and that preferment is seldome without honour, but honour comes never without preferment; and not only are the Lees of the people taken with this opinion, but the gallantest of men, who are Spheared far above those, do in this, slide easily into the sense of the Neighbourhood. Yet it remains still an error, for true honour is an innar elevation of the Soul, whereby it scorns every thing which is more mortal then it self, and nothing is more frail then preferment; whose paint is washt off by the least storm, and whose being depends upon the fancy, or humour of others: Whereas true honour is independent, and as
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it cannot flow from any other, so cannot stoop to them. He is truly gallant, whose innocence fears not the jurisdiction of men; and who looks upon Scepters, and such Gilded Trifles, as impertinent toys, when they are not sway'd by the hand of Vertue, and who would not value power for any other end, but to be a second to these inclinations which are so reasonable, that they should not need power to make them be obeyed: Tyrants can bestow the tallest preferments, but they cannot make men truly honourable; which shews that these two differ. And *Heliogabulus* cooke was still but a base fellow, though his Masters doting made him as great, as were his own Vices, A Statue becomes not taller by the height of its Basis, nor a Head more wise, or noble, for being adorned with a shaggie Plummage. *Julius Cesar*, though no Emperor, has a more lasting glory

ry then *Tiberius* who was so. And *Cato* gloried more in that the people asked why he was not preferred, then he would have done in enjoying the greatest honours these had to bestow. Preferment is but the creation of men; but true honour is of Gods own creation; and as we should esteem this last as a Piece done by the Nobler Master, so we should love it best, because it is more our own, then what rises from anothers favour. Greatness, when most advantageously bestowed, can but produce love, or fear; to beget fear, is not noble, because the Devil doth this most, and these who come next to him in baseness, come nearest him in this. Brutes, Savages and Mad-men, have sufficiency enough for that undertaking; but to beget love, is peculiar to true honour: and so generous a passion is Love, that it is soonest elicit, when least commanded. A virtuous person

son is likewise a greater Governour, then he who suffers himself to be commanded by a Vicious Woman; a thirsty appetit, then that King who suffers himself to be led by the ears with flatterers, and to be forced by his own pride to disobey his reason, by which alone he is truly great, and which when any man disowns absolutely, he is to be thrown into a Dungeon, or Bedlame: Preferment leaves and obliges us to bow to others, for satisfying our interest, so that interest is confest by great men, to be greater then they. But Vertue and true Honour teacheth us to subject our interest to our selves, and puts it in our own power to make our selves happy. And what a Pilot is in the Ship, a General in an Army, the Soul in the Body, that is a Philosopher amongst these with whom he converses. *Nec enim nunquam in tantum convalescet nequitia, nunquam sic contra virtutes*

conjurabitur, ut non virtutis nomen
venerabile & Sacrum maneat. Sen.
Epist. 14. To which purpose I must
cite Statin. Silv.

*Vive Mide gaxis, & Lido ditior auro,
Troica & Euphrate supra diademate factix
Quem non ambigui fasces, non mobile
vulnus,
Spemque metumque domas, vitio sublimior omni.*

Exemptus satis.

The igno-
rable
miser of
revenge

In revenge, we must use instru-
ments, who exact more, and will up-
braid us more then the Law will do,
when it satisfies us our wrongs. And
does not the Philosopher, who denies
that he can be wrong'd more nobly?
then he who confesses, that he is both
subject to wrongs, and hath received
so great a one, that he cannot but
pursue it's revenge? he who conceals
his wrongs, is only wrong'd in privat;
whilst he who revenges his wrong,
is wrong'd in publick: and certainly,
the

the publick wrong is more ignoble,
And seeing we conceive our selves
concern'd in honour, to punish such
as would divulge an affront, that was
smothered, as soon as given: we can
not but be said to wrong our own ho-
nour, when we in seeking revenge,
proclaim such wrongs, as had else
either evanisht. or been lessened by
the concealment; which remembers
me of a Story, that goes of an old
man, at whose bald head, a rotten
Orange being thrown in the street,
clapt his Hat upon it; and said, I shall
spill that Villans sport, who expected
to see me come shewing my head all
besmeared over, and complaining of
the injury. It is one of the most
Picquant revenges, to undervalue
our enemies so far, as not to think
them worthy of our noticeing, and
we shew our selves to be greater then
they, when we let the world see,
that they cannot trouble us, when

children and fools do us the same things, that we fret at in others of more advanced years, we passe them without a frown, which shews, that it is not the acts done us by our enemies, but our own resentment, which in effect injures us; So that it is still in our power to vex such as design to affront us, by laughing at, or undervaluing these, and such like little endeavours as what cannot reach our happiness. He who pardons, proclaims that by so doing, he fears not his enemies for the future; but revenge implies a fear of what we desire upon that account to lessen. Thus cowards, and none but they, are cruel, seeing they then only account themselves secure, when their enemies have lost all capacity to resist. In revenge, we act the Executioner, but we personat a Prince when we pardon; in the one, we bestow a favour, and so are Noble, but in the other, we disclose

close our infirmity, which is ignoble.

I admire Passive Courage, as a Vertue which deserves its Palms best of all others, because it toils most for them, Honours and Rewards are but gifts to them, but they are conquests to it: And it merits as much praise, as it meets with injuries. *Avida est periculi virtus, & quò tendat non quid passura sit cogitat, quoniam & quod passura est, gloria pars est:* This Vertue hath rather a greediness for, then a desire to find dangers; and seing its sufferings make the greatest part of its glory, it runs out to meet them, thinking that to attend them, is a degree of cowardliness. And if we remark narrowly, we will find that all other Vertues owe their Gallantry to this: And have no other title to that glorious quality, but in so far as they borrow excellencies from it. Friendship is then only gallant, when to gratifie our friends, we expose to injuries

juries for them, either our persons, or interest. Gratitude is then Noble, when we consider not what we are to suffer; but what we owe, or (which is more gallant) what is requisite for the service of such as have obliged us. Justice is alwayes excellent, but is then only most to be admired, when we resist temptations, and when we resolve to suffer for having been just; the envy and rage of these, who consider only how much they have been prejudged, but not how much the publick good hath been thereby advanced.

By this it is that a vertuous person shews how great he truly is, and that power and command were the instruments only, but not parts of his former worth. He who yeelds to affliction, shews that those who inflict it, are greater then himself, but he who braves it, shews that it is not in the power of any thing but of guilt,

to make him tremble. It is easie for one who is assisted by power and fate, to urge these advantages, but to dare these, shews a pitch beyond them: And this induces me to think, that passive courage is more noble then what is active: For one who fights gallantly in an open Field, and in the view, or front of an Army, is assisted by the example of others, by hope of revenge, or victory, and needs not much fear that death which he may shun, as probably as meet: But he who in a noble quarrel, adorns that Scaffold, whereupon he is to suffer, evinces that he can master Fate, and make danger less then his courage, and to serve him in acquiring Fame and Honour. But this Vertue deserves a larger room, then my present weariness will allow it in this Paper: and therefore I will leave it for praises to its own native excellencies.

I shall (My Lords and Gentlemen) leave these reflections to your own improvement, for I am confident that the heat of your own zeal for Vertue, will kindle in your breasts such noble flames, as that by their blaze, ye may see further into this subject, then I can discover: And in this essay I desire to be esteem'd no otherwayes presumptuous, then a Servant is, who lights his Master up these Stairs which himself intends to mount.

FINIS.

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